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the Alliance Witness

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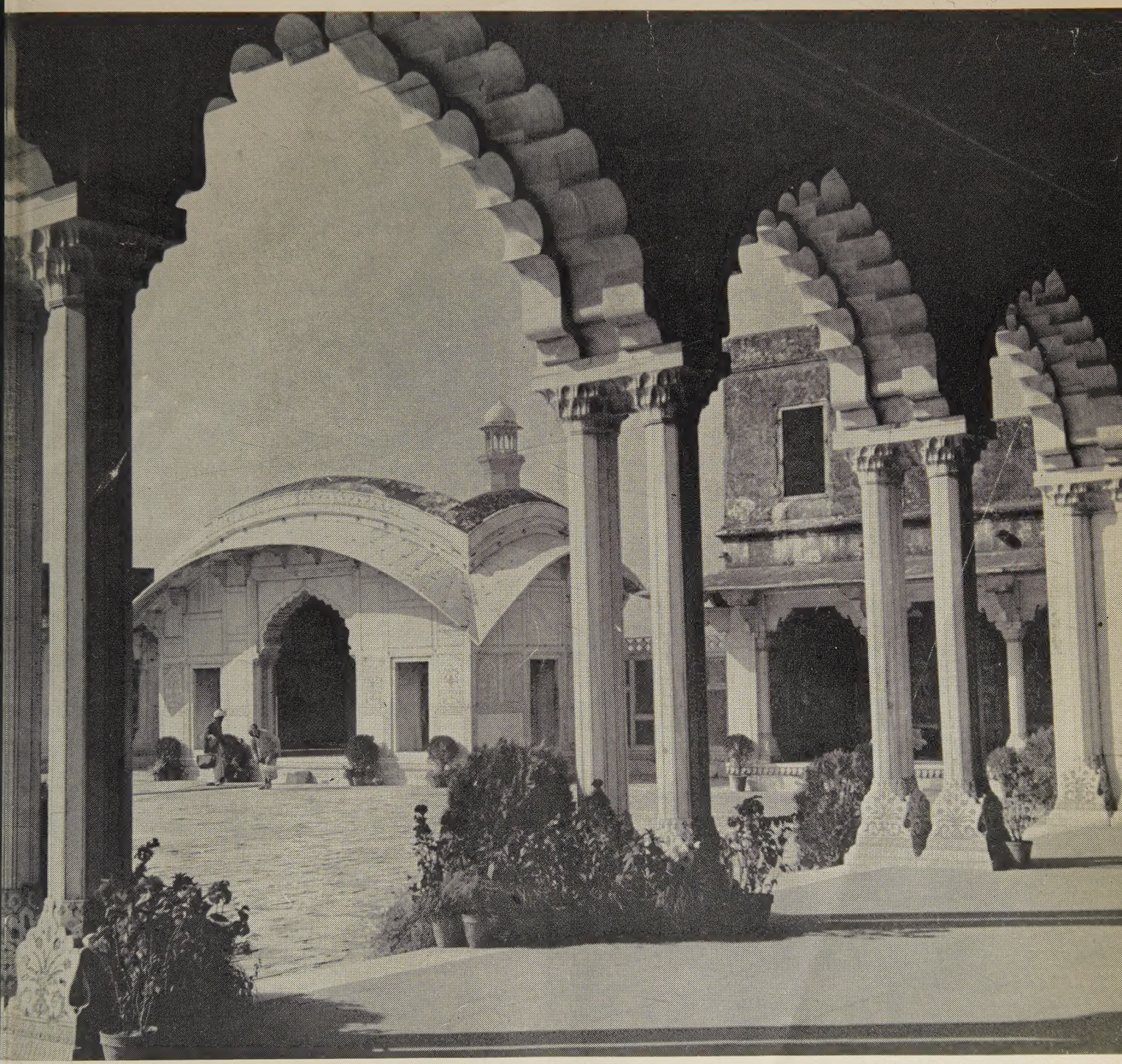

EE LIONS

MARBLE PAVILION, LAHORE, PAKISTAN

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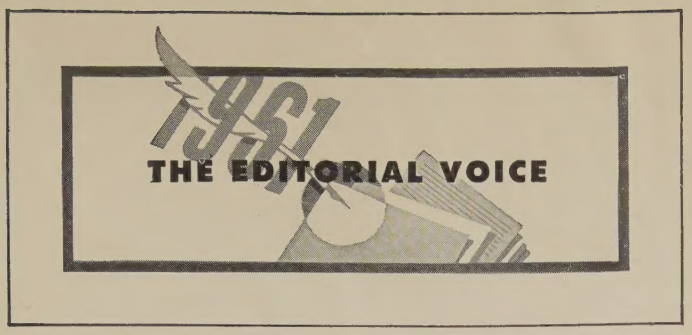

LIVING AN EXCHANGED LIFE

A great preacher whom I heard a few years ago said that the word "renew" in Isaiah 40:31 really meant "exchange"; so the text should read, "But they that wait upon the Lord shall exchange their strength."

Oddly enough I do not now remember how he developed his sermon nor just how he applied the text, but I have been thinking lately that the man had hit upon a very important idea; namely, that a large part of Christian experience consists of exchanging something worse for something better, a blessed and delightful bargain indeed.

At the foundation of the Christian life lies vicarious atonement, which in essence is a transfer of guilt from the sinner to the Saviour. I well know how vigorously this idea is attacked by non-Christians, but I also know that the wise of this world in their pride often miss the treasures which the simplehearted find on their knees; and I also remember the words of the apostle, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). This is too plain for anyone to miss who is not willfully blind: Christ by His death on the cross made it possible for the sinner to exchange his sin for Christ's righteousness. It's that simple. No one is compelled to accept it, but at least that is what it means.

And that is only the beginning. Almost everything thereafter is an exchange of the worse for the better. Next after the exchange of sin for righteousness is that of wrath for acceptance. Today the wrath of God abides upon a sinning and impenitent man; tomorrow God's smile rests upon him. He is the same man, but not quite, for he is now a new man in Christ Jesus. By penitence and faith he has exchanged the place of condemnation for the Father's house. He was rejected in himself but is now accepted in the Beloved; and this not by human means but by an act of divine grace.

Then comes the exchange of death for life. Christ died for dead men that they might rise to be living men. Paul's happy if somewhat involved testimony makes this clear: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

This is mysterious but not incredible. It is one more example of how the ways of God and the ways of man diverge. Man is a born cobbler. When he wants a thing to be better he goes to work to improve it. He improves cattle by careful breeding; cars and planes by streamlining; health by diet, vitamins and surgery; plants by grafting; people by education. But God will have none of this cobbling. He makes a man better by making him a new man; He imparts a higher order of life and sets to work to destroy the old.

Then as suggested in the Isaiah text, the Christian exchanges weakness for strength. I suppose it is not improper to say that God makes His people strong, but we must understand this to mean that they become strong in exact proportion to their weakness, the weakness being their own and the strength God's. "When I am weak, then am I strong" is the way Paul said it and in so saying set a pattern for every Christian.

Actually the purest saint at the moment of his greatest strength is as weak as he was before his conversion. What has happened is that he has switched from his little human battery to the infinite power of God. He has quite literally exchanged weakness for strength, but the strength is not his; it flows into him from God as long as he abides in Christ.

One of the heaviest problems in the Christian life is that of sanctification: how to become as pure as we know we ought to be and must be if we are to enjoy intimate communion with a holy God. The classic expression of this problem and its solution is found in Paul's Epistle to the Romans, chapters seven and eight. The cry, "O wretched man that I am! who shall deliver me from the body of this death?" receives the triumphant answer, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

No one who has given attention to the facts will deny that it is altogether possible for a man to attain to a high degree of external morality if he sets his heart to it. Marcus Aurelius, the pagan emperor, for instance, lived a life of such exalted morality as to make most of us Christians ashamed, as did also the lowly slave Epictetus; but holiness was something of which they were totally ignorant. And it is holiness that the Christian heart yearns for above all else, and holiness the human heart can never capture by itself.

A. B. Simpson knew by experience the unavailing struggle to be holy, and he knew also the Bible way to holiness. In a little hymn composed to be spoken at the conclusion of one of his sermons he states it this way,

"I take Him as my holiness,
My spirit's spotless, heavenly dress;
I take 'The Lord my righteousness,'
I take, He undertakes."

We have but to abandon the effort to be holy and trust God to do the work within us. He will surely undertake.

There are many other happy exchanges we Christians may make if we will, among them being our ignorance for His knowledge, our folly for His wisdom, our demerit for His merit, our sad mortality for His blessed immortality and faith for sight at last.

Christian Education Is MISSIONARY

The Lord Jesus Christ taught His disciples, Paul taught the new believers in Europe . . . and teaching continues to be essential to the spread of the gospel

By

DONALD J. TROUTEN

CHRIST gave teaching a high rating as a means for spreading the gospel. He regarded Himself as a teacher. Repeatedly the Gospels relate that He taught in the synagogues. Although He did at times speak to large crowds, for the most part He spent His time with individuals or with His disciples. And they were in fact, as the word implies, His pupils. One of His most important tasks was to train this group of pupils so that they would be able to go forth and teach others, proclaiming the Kingdom of God.

After Pentecost groups of converts gathered around the disciples to learn more of the gospel of Christ. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42).

The renowned theologian of the Early Church, the apostle Paul, did not have the advantage of learning directly from Christ. He did enjoy, however, exceptional educational advantages, the great Gamaliel being one of his teachers. Considering this, it is interesting to note the length of time that Paul frequently stayed in each city. He did not go in, preach a sermon and then rush off to some other city. In Corinth, for example, he stayed a year and a half. In Ephesus he spent three years, and he exhorted Timothy to train others to teach the gospel (2 Ep. 2:2). Paul regarded teaching as an important ministry.

We would do well to remind ourselves that the church required that converts receive two or three years of teaching before being admitted to the full fellowship of the church. The church's influence on early education is summed up by Seeley in his *History of Education:* "The apostles and Church Fathers were foremost in all educational matters. They caught the spirit of the Master and sought to instruct the head as well as the heart. Men like Paul . . . Basil the Great, and Augustine did much good not only in building up the Church, but in promoting education, the chief handmaid of the Church."

It appears that as long as careful teaching continued the church thrived and the message of the gospel spread. However, when Christianity received the official blessing of the Roman Empire, Christian education declined, and with it missionary activity and spiritual life also declined. The emphasis was placed on rites and on the reign of the papacy rather than on proper educational activities. Councils passed decrees from time to time directing the priests and bishops to establish schools, but the truth was that many of the church leaders were themselves too ignorant to teach even if they had wanted to. In fact, many of the clergy could neither read nor write, and their luxurious living with attendant scandalous and shameful activities accounts in part for the period called the Dark Ages. Many priests could not recognize quotations from Paul, and many teachers had never seen the New Testament.

Archbishop Maintz is reported to have said of the Bible after examining it, "In truth I do not know what this Book is, but I perceive that everything in it is against us." When Hooper was Bishop of Gloucester he found that out of 311 of his clergy, 168 were unable to repeat the Ten Commandments; 31 did not know where to find them; 40 could not tell where to find the Lord's Prayer and 31 did not even know who gave it. What little Christianity survived this period was kept alive largely by the monastic schools where it flickered as a flame of light through those centuries.

Christianity blossomed again as men began once more to search the Scriptures and scholars discovered for themselves in the original languages the message that had been buried for so long. The Protestant Reformation, breaking upon Europe as a result of the daring stand Luther took, found Christian education to be the ideal instrument through which to propagate the faith. Luther placed tremendous emphasis on Christian education. He went so far as to suggest that young couples had no right to get married and have children unless they were prepared to instruct their children in the fear of God. He felt that although the world could live without mayors, princes and noblemen, it could not exist without teachers and schools.

Calvin, Knox and Zwingli all em-

Rev. Donald J. Trouten is head of the Christian Education Department at St. Paul Bible College. This is a message (condensed) he gave during the Campus Missionary Conference in the the spring of this year.

phasized Christian education. Europe would have been overrun by Protestantism had it not been for the Counter Reformation which found its strength in the educational program of the Jesuits. To this day the emphasis the Church of Rome places upon the parochial school is evidence that she has never forgotten the lesson learned in that crisis hour of her history.

Historically, we can conclude that Christian education is a kind of thermometer recording the spiritual temperature of the church and measuring its zeal for spreading the gospel.

While it is unnecessary to trace the development of educational institutions in our own Society, it is interesting to note that before it had any regular organization its founder had begun a Bible school. It would be difficult to conceive of our movement without the schools which train our workers.

Christian education has occupied a prominent place not only in the homeland but in our foreign work as well. As early as 1902 the Alliance had schools in Jaffa, Palestine, and in Wuchow, South China, as well as in several areas of India. By 1910 our missionaries were ministering to some five thousand children in various day schools. By 1916, 6,282 nationals were enrolled in 176 primary schools as well as some four or five hundred in more advanced schools and Bible training institutes. During the 1928-29 school year eleven training schools for teaching only Bible were in active operation on various mission fields, with a total of 362 students. By 1937 there were 614 students in central Bible schools and 1,467 in short term schools on our Alliance fields. According to the figures reported to the last Council, we now have 1,316 students in regular Bible training schools and 3,532 in short term schools in several foreign lands. We can see from this that Christian education has a place in the total redemptive program of the church, whether on this side of the water or on the other.

Does this mean then that the methods and approach of Christian education can be the same in every culture? Obviously not! Education is of greatest value when done within the framework of the learner's own culture. Otherwise damage may be done to the church.

As early as 1928 THE ALLIANCE WEEKLY reported as the policy of the Society that the ordinary standards of native life in the country should be observed in Bible schools on the foreign field. This was to avoid alienating students from their own people. It is important that the nationals do not confuse Christian education with Western culture.

Although the aims of Christian education remain basically the same, the methods must differ, depending on the country. That which might be meaningful to American children, for example, might be entirely out of place in Africa. Here in the homeland children's work is an important part of the Christian education program. In the Baliem Valley of New Guinea missionaries are cautioned against devoting their time chiefly to children to the neglect of the adults. When adults see the children learning new ways and becoming unwilling to be subject to the old tribal customs, they are resentful. The eager response of the children may result in a loss of ministry among the adults. In Africa a very effective literacy worker refused to teach children until he had first taught the adults because he knew that the adults of that area associate the process of learning with the activities of children. If they were to get the idea that learning to read was a child's work, then they would not wish to learn to read. In such ways the cultural framework has an effect on missionary labors.

Margaret Mead discovered that the children of the Manus in New Guinea are unlike children in most parts of the world. They are not interested in stories of imaginary people or situations, but they are willing to listen to simple narrations of some-

(Continued on page 7)

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the Alliance Witness

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Quotes From Our Contemporaries

OWEN W. GLASSBURN, writing in the *Evangelical Friend*, has a challenging word for our laymen:

"If the United States ever becomes a Christian nation it will be because of blood-washed and Spirit-filled laymen who take their Christian convictions out of the sanctuary and apply them in the street, the home, the field and the factory."

ROY GUSTAFSON, in *Decision* magazine, suggests these differences between the gospel and mere religion:

"Religion comes as a product of the reasonings of the human mind. The gospel is the revelation of the divine mind. Religion originates on earth. The gospel originated in heaven. Religion is man-made. The gospel is the gift of God. Religion is the story of what a sinful man tries to do for a holy God. The gospel is the wonderful story of what a holy God has done for sinful man. Religion is man's quest for God. The gospel is the Saviour God seeking lost men."

My God

"I will say of the Lord,
He is my refuge
and my fortress:
my God;
in him will I trust."
—PSALM 91:2.

By CHARLES H. SPURGEON

THE psalmist declares that God belongs to the believer. In what sense and respect can God be mine? He fills heaven and earth—can I call Him mine? "His tender mercies are over all his works." I cannot set a hedge around His benevolence or claim a monopoly of His compassion. How then can I call Him mine? He is so inconceivable. He is boundless in nature. His every attribute is infinite.

A man may call a province his own or an emperor claim millions of square miles as his personal possession, but these can be mapped and measured. But how can I call that mine which is unmeasurable and which I cannot completely conceive? If my mind cannot compass it, shall my heart possess it? Yes, yes, so declares the text. "*My God.*" Love possesses what reason cannot even look upon.

First, this daring declaration means that I want Him to be my God. Whatever gods others may have, Jehovah is God to me. To whomsoever Jehovah may be just a name, He is God to me, and as Father, Son and Spirit, three Persons in one blessed unity, I adore Him. He may be despised and rejected by the multitudes; there may be other names set up in competition with Him; but to me—*to me*—He is the only God.

The words of the text also imply a personal recognition of Him. Our God we know by personal spiritual perception. He has opened our ear so that we hear His voice. He has given us new sight by which we perceive Him, and we are even more assured of His presence than we could be if we had the evidence of our eyes and ears. He is not a God in cloudland to us; He is intensely real and true. He is a God with whom we speak. A God who calls Himself our friend, our Father. A God who invites us to come and reason with Him. A God who assures us of the love of His heart. A God who tells us His secrets, for "the secret of the Lord is with them that fear him." Hence it is that He is no longer simply God to me, but He is "*my* God."

We not merely know that He is God; we have not only recognized His divine existence, but we have come into relations with Him. There is a natural and necessary relation between God and His creatures, but it is not always recognized. When it is discerned by the soul, because the Spirit of God illuminates the heart, man rises into a new relationship with Him and feels as he has never felt before. If you have ever been forgiven you will know that He forgave you, and you will cry out, "My God." If you feel the Spirit of adoption now within your heart you will know who adopted you, and you will say, "My Father, my God." You receive of His bounty according to the gift of His grace from day to day, and therefore while consciously receiving abundant mercies from the Lord, you learn to say, "God shall supply all (my) need according to his riches in glory by Christ Jesus."

The pith of the matter lies in this. "My God" means that we have appropriated Him to ourselves. We take Him by a daring act of faith to be henceforth God to us, and all that He is we take to be ours forever and ever.

But the question arises, "May we do this?" Ah, yes, appropriating faith is warranted in the covenant, "I will be their God, and they shall be my people." It is justified also by the act of God, for did He not give His Son? Furthermore, when He gave His Son to redeem us, could He withhold anything from us? In that act He virtually gave us Himself, for Christ is in the Father and the Father is in Christ, and He that hath received Jesus hath received the Father.

Say "My Saviour" and you need not be afraid to say "My God." When we have said unto the Lord, "Thou art my God," the Holy Spirit has not chided us, nor smitten our conscience, nor rebuked us for presumption, nor accused us of spiritual pride on that account. On the contrary, peace has followed—calm rest, holy joy, quiet trustfulness, assured confidence, all of which are the true fruits of saying "My God," and at the same time are the genuine works of the Spirit of God.

We should expect our confidence and assured appropriation to become stronger and stronger as life goes on. We have not been wrong in saying "My God," for we have grown into saying it more and more in proportion as the Lord has sanctified us. As we conquer sin we say "My God" more assuredly, and as we grow in grace we say "My God" with greater confidence. We expect in heaven to say "My God" still more positively. Beloved, how boldly we shall say it there! No sin, no doubts, no clouds to divide us from Him. Then we shall know that the infinite Jehovah is ours to enjoy forever and forever. It will not be crowns of gold or music or sweetest harps or white robes of victory that our souls will most delight in. We shall triumph in "God (our) exceeding joy." We shall even in heaven find it bliss to say "My God."

What God does is great; what God has is great; but what God is, is far more than what He does or has. In grasping the Lord by faith and saying "He is mine!" what a sweep the soul has made! It has, as it were, encompassed eternity, set its own seal upon infinity and appropriated all-sufficiency. ◆ ◆ ◆

Into the Light of Salvation

By VIVIAN LOUISE LEASURE

WE haven't always been close to God. Just two years ago we were a very great distance from Him. We didn't then know the sweet consolation that fills our hearts and minds today. We lived only for fun, pleasure, money—and all the while we were on the way to an eternity of deep, black hell.

Then, one night at about 12:30 A. M., Al, my husband, was awakened from a fitful sleep, drenched in perspiration and trembling from head to foot. He couldn't realize what had caused his disturbance. Rising from the bed, he stumbled to the kitchen and placed the coffeepot on the range. Then he sat head in hands, trying to get control of his emotions, vainly endeavoring to find the core of his distress.

Suddenly, as if someone were in the room with him, he heard a voice. As out of a fog the solution came clearly and definitely. He reached for the phone and dialed the number which would awaken the pastor out of a deep sleep. But it happened that the preacher was not asleep. Instead, he was talking with his wife about several problems confronting them at the time. When Al heard the comforting voice at the other end of the line, he blurted out, "Rev. Allison, I think the Lord is trying to get through to me—may I come over and talk to you for a little while?"

"Of course you may," he answered. "I'll be looking for you."

At one o'clock in the morning, amid tears of joy and repentance, Al knelt, asking forgiveness and mercy for his former life, promising God to walk in the steps that He would have him to walk, asking God's help to carry him through the trials and mockery of the days that would follow, and finally, pleading for his family.

He returned home about two o'clock. I was waiting in the kitchen. The look of triumph in his eyes was a joy to behold. His head was held high, his step was light, and he whispered to me, "Honey, everything's going to be all right now. Things are going to work out—I just know it!"

"I know it, too," I replied. We went back to bed and in a few minutes Al was peacefully asleep.

I wish I could say that I responded to the Lord as quickly as my husband. But I must admit that I was less than eager to give up the pleasure-loving life to which we were accustomed.

We have six wonderful children, five boys and one little girl, to whom this experience was something new. We had never attended church or Sunday school regularly. It seemed that the nice, warm, soft bed was so persuasive on Sunday mornings. But now we are always at Sunday school and church every Sunday, and at prayer meetings on Wednesday evenings. We even sandwich in a few youth rallies and missionary meetings.

But I am getting ahead of my story. When Al first was saved our youngest boy was not yet out of diapers. I used this as an excuse. "I'll stay home with the baby, and you can take the others to church," I would tell him. But God had other plans for me. Within two days that little lad, whom I had tried so desperately to train previously, was tugging at my skirts several times a day, warning me of what was impending. That excuse was no longer valid; I looked for another.

"But, Honey," I said, "we haven't any nice clothes for the children to wear to Sunday school."

"Just go down and buy each of them a new outfit on our charge account. God will provide the means," he urged. Reluctantly, and with little faith, I am ashamed to say, I did as he directed. And true to the Word of God, Al was asked to work overtime that week end—one whole day, at time-and-a-half pay. I think it was then that I knew I was far too distant in my relations with my Heavenly Father. It began to prey on my mind. I felt that something was going to burst inside of me if I didn't ask Jesus to come into my heart as my personal Saviour.

The next Sunday evening when Mr. Allison gave the altar call I was overjoyed to see three of my boys go down the aisle to kneel before their Lord in all humility. My heart ached. "I should be there with them," I told myself. "And a little child shall lead them," echoed through my

Seldom do we hear or read of anyone being gripped by conviction which awakens them in the night or removes their desire for food. Yet this is the chief characteristic that marked all the great revivals of the past. Decisions for Christ indicated by an uplifted hand or by going forward and consulting a counselor in an inquiry room have their value. But too often it seems that the person taking the step has no realization of the enormity of his sin before God. The heartbroken cry of a desperate person pleading for mercy is a rarity in modern evangelism.

It is quite true that a person may be genuinely converted and outwardly be very calm about the whole matter. But it is inconceivable that this should be the unbroken rule. Therefore, it is a great encouragement to read such a testimony as we have received from Mrs. Leasure, and we should take courage, assured that God is able to do His great work in human hearts today just as in days of old.

Thou Art the Way

Thou art the Way: to Thee alone
From sin and death we flee;
And he who would the Father seek
Must seek Him, Lord, by Thee.

Thou art the Truth: Thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life: the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life:
Grant us that way to know,
That truth to keep, that life to win,
Whose joys eternal flow.

—George Washington Doane.

mind. But, try as I might, my legs were as iron posts, bolted to the floor. "Why can't I go as my children did?" I asked myself. But it was of no use. I was glued to the spot where I stood.

The next Sunday evening, after a convicting sermon, I suddenly was filled with warmth. I felt my cares fade from my mind, and as the congregation was singing, "Lord, I'm Coming Home," I moved into the aisle and to the altar. I didn't try to stop the tears that slipped down my cheeks and that became a cloudburst of relief as I knelt there, asking God's forgiveness and mercy upon me, a sinner. I unburdened my soul to Him there, left my cares in His keeping and accepted Him wholeheartedly as my Saviour, Sanctifier, Healer.

I have never been sorry for what I did that night. No, I'm not perfect now—far from it. But I feel God's presence upon me constantly. He keeps me going from day to day. He has done so many things for us since then. He has miraculously healed our children of sicknesses, injuries and fears. He has provided for our every need, although my husband has been unemployed for ten months now. He has drawn our family closer together, given us patience, forgiveness and deeper love and respect for one another. And best of all, He has given us His richest blessing—salvation. Praise His holy name forever!

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Christian Education Is Missionary

(Continued from page 4)

thing seen or experienced. The missionary who may have used his powers of imagination in illustrating a point in America would find the stories without point among children in certain sections of New Guinea. They want only the facts. If you told them that there was a little boy whose mother told him not to go down to the river, they would probably want to know first of all whether there really was such a boy. If you survived this obstacle and went on to tell them that this naughty boy *almost* fell into the river and then you hoped to draw from that a lesson on obedience, the children would immediately say, "But this boy didn't fall into the water." If you then admitted that he didn't but that he *almost* did, then obviously there is no point in continuing the story. The fact that he did not fall into the water concludes it. There is no use discussing what might have happened if he had. Thus make-believe and imagination, so much a part of growing up in our culture, have no meaning to the children of the Manus. A missionary must consider the cultural problems involved.

As far as adult education is concerned, here again the needs of the nationals will be met best by working within the framework of their own cultures. In some areas where nothing is known of formal education as we think of it, more effective teaching may take place in informal ways that do not necessitate the adults leaving their homes, their families and their occupations. For example, consider the rather informal methods being used in the Ilaga Valley in New Guinea. Following the great surge of interest on the part of the tribespeople, the inquirers come to the missionary for instruction. They then return to their own areas to teach what they have learned.

While it is rather early to tell, this system may work in that culture much more effectively than more traditional training programs. Even where there is a formal training school we do not wish to give the impression that the school is the only place for teaching and that consequently they have no responsibility as a local congregation to train those in their own area. Such an attitude among the national churches could do as much damage as the concept so prevalent in some of our American churches that winning souls is the job of the pastor, not the parishioners.

We know that by means of Christian education Sunday school students are getting acquainted with our missionary work in foreign lands. They are learning to think of foreign missions as a part of the total plan of God for the redemption of the world—which it is. This opens the way for the Holy Spirit to reveal to them the part they personally should take.

Since the purpose of God is redemption, Christian education through its ministry of teaching *is* accomplishing the purpose for which God called the church. And whether this education be in the United States or in the heart of Africa or Asia, Christian education *is* missionary because of its relationship to the total ministry of the church.

◆ ◆ ◆

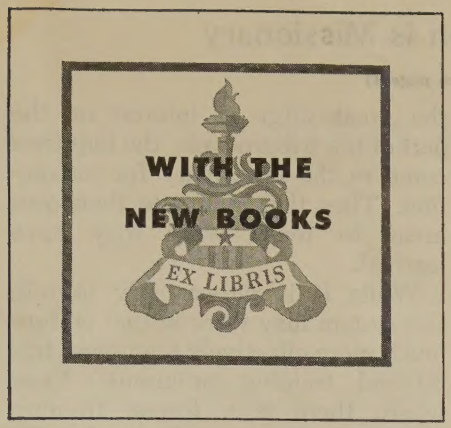
World Literature Sunday

October 8, 1961

An opportunity to support this important ministry

The mushrooming literacy rate in many parts of the world has increased both the need for Christian literature and the opportunity of distributing it . . . Such literature can extend the outreach of the missionary and national worker . . . It can anchor the young national church to the Word of God . . . It is a means of reaching the increasing millions of people in our world.

Posters and other materials have been sent to each church



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Let's Be Sure Our Mission Is God's Mission

God's Mission—and Ours, by Eugene L. Smith. Abingdon Press, Nashville, Tenn. 176 pages, $3.25.

This is a stimulating and readable book about world missions. The author addresses himself to what he feels is a growing company in the church, that group which has an increasing interest in missions. If this book is thoughtfully read, it will not only inform the interested, but it will confront any others with a clear case for Christian missionary obligation.

Dr. Smith is General Executive Secretary of the Board of Missions of the Methodist Church. The fact that he occupies such an influential position makes the book more significant. It is to be hoped that the sound views and principles he sets forth here have wide acceptance among those with whom he is associated.

The book is written in a popular, easy style, but it ranges widely over complex current problems in missions and profound theological issues. One chapter is devoted to an intriguing comparison of the confrontation of the seventh century church by Islam and the church of the twentieth century by Communism. The conclusion reached is that the most "fruitful lesson" to be learned from consideration of the failure of that seventh century church is that faithfulness to its mission is ultimately the difference between life and death for the church. The seventh century church in North Africa not only failed to fulfill its responsibility in witness to Islam, but it lost its own life through that failure.

Out of his very broad and intimate knowledge of world missions, Dr. Smith discusses practical problems of the younger churches as compared with the life of the church in the homeland. One of the most urgent issues, which is as demanding as it is fascinating, is the way in which the universal message of Christ relates to the varied cultural contexts in which it must be communicated and expressed throughout the world.

The fifth and final chapter is devoted to the actual content of the Christian message. Dr. Smith disavows being a fundamentalist, whose serious heresy, in his view, is a tragic lack of charity. It is very possible that some would prove themselves deserving of this criticism by refusal to take what this man says at face value because he does not speak from a familiar quarter. It is significant that he repudiates the liberalism in which he began his ministry. He regrets having tried to "cut the gospel down to a size that fits smoothly into our culture." Now he urges the importance in Christian mission and ministry of "declaring the whole counsel of God." He refers specifically to faith healing, the hope of the visible triumph of Christ in history and the work of the Holy Spirit. He regards these as neglected areas of truth that need to be given attention and emphasis by the church in our time. The attitude of Dr. Smith toward those groups outside the ecumenical movement that have been faithful to these vital truths is commendable.

This entire book has a warm evangelical quality; it offers important lessons in missionary matters that Alliance people should appreciate. We might, in fact, congratulate ourselves too quickly that all of these things are known to us. Is it possible that some sections of the church may be called back to the thrill of rediscovery and obedience to God's mission in the world, while those of us to whom it has become almost a commonplace may be giving it only casual consent and support?

Here is the eloquent and the tragic warning of that seventh century church: it had numbers, wealth, influence, magnificent leadership and zeal for scholarship ("It was dominated by men who were hot on the quest of perfect theological definition!"), but it neglected its primary mission. When any church turns its thought in upon itself rather than out upon the world for which Christ died, "it has unknowingly signed its own death warrant." This book serves the good purpose of pointing out this desperate importance of being sure that "our mission" *is* "God's mission."
—J. F. SHEPHERD.

Calvin for the Twentieth Century

The Teaching of Calvin for Today, by Harold J. Whitney. Zondervan Publishing House, Grand Rapids, Mich. 205 pages, $2.95.

The author of this volume is an evangelist of the Assembly (Presbyterian) Church in the state of Queensland, Australia. He was, to some degree, associated with the Graham Crusade in his own country. In addition to being an evangelist, Mr. Whitney is also a scholar.

His work, *The Teaching of Calvin for Today,* is designed as a kind of handbook for the original, but much more voluminous, *Institutes of the Christian Religion* from Calvin's own pen. The author first gives a "profile" of the Geneva reformer. Calvin is put—where he must be placed for understanding—amid the surroundings and circumstances of his times (the first part of the sixteenth century). Calvin was a Frenchman, and his allegiance to Christ did not negate his French outlook.

Quite boldly does the author tackle the controversial Servetus incident. (Let the reader recall that Servetus was the Trinitarian heretic who was burned at the stake during Calvin's administration of the city of Geneva.) The reformers were still emerging from Roman Catholicism, and Rome thus treated her heretics. It was the temper and mood of the times. Moreover, it was no inconsequential variant of doctrine of which Servetus was guilty, but rather one which struck at the vitals of the Church. Furthermore, there is evidence available that Calvin actually did object to the severity of the sentence, death by fire, but would have preferred execution by the sword. Luther has also some unlovely facets to his character, e.g., his attitude toward the Peasants' War, but we do not disdain all his contributions to the Reformation because of this.

The next section of the book is devoted to a "Summary of the *Institutes.*" Subjects as God, the Creator; God, the Redeemer; God, the Sanctifier; etc., are discussed. In the second section the relationship of the Law to sin is dealt with. If a reader has been brought up with the popular but thoroughly false conception that Calvin's teachings allow for a certain laxity in living the Christian life, a careful study of his treatise on the Ten Commandments should forever abolish such a misunderstanding. Yet Calvin is adamant that the Law was not given for salvation, but to reveal the "sinfulness of sin."

Calvin is exceptionally rigid with his ministers. They are to be permitted no

(Continued on page 19)

DAVID R. ENLOW, Reporter

AT HOME

Slate philosophy conference at Wheaton College: Wheaton College has announced its annual philosophy conference for November 10 and 11. The meeting, sponsored by the department of philosophy at the college, will center on the theme, "What Is Metaphysics?"

●

Wycliffe dedicates new headquarters building: The Wycliffe Bible Translators recently dedicated a new International Headquarters building in Santa Ana, Calif.

●

Windshield stickers again available: Inquirers may obtain without charge attractive windshield stickers proclaiming the gospel by writing to the Atlanta Testament League, P. O. Box 425, Atlanta 1, Ga.

ABROAD

Lima parley stresses evangelical growth: Some 240 delegates to the second Latin American Evangelical conference in Lima, Peru, heard themes stressing the growth of the evangelical movement in Latin America during the last decade and its future role in the development of that area. Dr. Thomas J. Liggett, president of the Evangelical Seminary in Puerto Rico, in a report on the "Present Situation of the Evangelical Church in Latin America," said the evangelical community had about 9,000,000 members.

●

Hong Kong Keswick held: The ninth annual convention of "Keswick in Hong Kong" was held from August 27 to September 3 in the Kowloon Tong Church of the Chinese Christian and Missionary Alliance. J. Oswald Sanders, of New Zealand, general director of the China Inland Mission Overseas Missionary Fellowship, was the speaker.

●

Fifty years for Alliance Press in Hong Kong: The Alliance Press, founded by the late Robert A. Jaffray, in Wuchow, Kwangsi, South China, is celebrating its fiftieth anniversary. Now operating in Hong Kong, it publishes *The Bible Magazine* and *The Companion,* as well as a wide range of Bible study and devotional books and pamphlets in Chinese.

●

Methodists confess to "racial hypocrisy": A booklet published by a special committee of Methodists in Cape Town, South Africa, admits to racial hypocrisy in dealing with segregation policies in their country. "We confess this with shame," states the official Methodist Church publication, "and call on our members to repent and put into practice what we believe and assert."

●

First Christian radio station rises in Formosa: Permission has been granted Chinese Christian Radio, Inc., for an indigenous radio ministry. The Free Chinese government will build and service the transmitter when CCR purchases land for the project. The station will broadcast eighteen hours a day, plus six hours of short-wave time beamed to the Communist mainland.

PEOPLE

Hull named national chairman from RIAL: Roger Hull, president of Mutual of New York, has been appointed national chairman of the Religion in American Life program. Religion in American Life (RIAL) is sponsored by a laymen's committee composed of members of major denominations. In accepting the chairmanship, Mr. Hull said, "In these insecure times in which we live I believe that faith in God is absolutely essential. When we contemplate the responsibilities and opportunities that are ours daily, it is clear to any thinking person that only with God's help can we meet the challenges of our time."

●

Dr. Frank N. D. Buchman, eighty-three, Pennsylvania-born Lutheran clergyman who founded the Moral Re-Armament movement, died of a heart attack in Freundenstadt, Germany, August 8.

●

Death claims "Mike" Martin: An illustrious Simpson Bible College alumnus, Alvin B. ("Mike") Martin, recently went to be with the Lord after suffering a coronary thrombosis in Detroit while on an Eastern tour. He was the founder of King's Garden in Seattle, now comprising thirty-eight buildings on forty acres of land with a total value in excess of three and a quarter million dollars.

PEOPLE SAY

Representative Walter Judd (R.-Minn.): "Communism is a cancer. We cannot say that when cancer is in the left leg the right leg doesn't have to worry, because cancer never stops; it becomes subversive and enters the neighboring cells. Communism will not take the world by Russian troops crossing borders. But Greeks will take Greece, Italians will take Italy, Frenchmen will take France, as Cubans took Cuba, and Americans will take the United States, if Communism succeeds."

THE PRESS

Nigerians hail *African Challenge:* Chief Registrar of the Nigeria Federal Supreme Court, J. A. Adefarasin, told approximately 2,000 persons at Lagos that the *African Challenge* magazine is "one of the greatest things that has happened to our country." He made the remark at the tenth anniversary rally of the magazine (published by the Sudan Interior Mission) which now has an estimated readership of half a million people.

THREE LIONS

The suburbs of Leopoldville, Congo, with Baudoin Stadium in foreground

The Restraining Presence

By REV. ROBERT L. NIKLAUS

RESTRAINT. This one word sums up the momentous Church–Mission annual conference which convened in Congo during July.

As the missionaries and nationals gathered at Kinkonzi, many were conscious of an ill-boding tension. They were even more aware of the restraining presence of God. It was evident–and often gratefully acknowledged–that thousands of praying Christians were burdened for Congo.

Critical issues had been mounting layer upon layer like a black thundercloud. Some believed that the Mission could never survive the storm. They had ample reason for thinking so. There were three things which posed problems which seemed insurmountable: the school system, a letter and an ambitious clique of sinners.

The school crisis grew from the refusal of both the government and the national church to finance adequately the primary school system. The Mission was ruled liable for the whole expensive bill. The only thing to do was withdraw from the school program. This would leave the responsibility where it belongs: with the people of the land. Obviously the decision was unacceptable to the nationals. Some said bluntly: "Keep the schools—or get out."

The second problem arose from a letter. Although addressed to the missionaries by the church executive committee, the letter was actually composed by one embittered pastor. The letter noted the integration of some Congo missions into their church organizations. Then followed the question: "When does The Christian and Missionary Alliance Mission follow suit?" To make sure the point was clear, it was stated plainly: "The missionaries came to Congo to help the church. Therefore mission residences, funds, property—*everything*—belong to the church, not the missionaries."

Still a third threat was closing in at conference time. This was *Uproma,* a motley group of all-out sinners, church members who had been excommunicated and others who should be. Their common goal: oust the Mission and run the church. Their method: money.

Uproma had long been discreetly antagonistic to the missionaries and spiritual church leaders. Last year national independence encouraged them to open hostility. Their tactics became obvious: buy the pastors' confidence, then turn them against the missionaries by a bewildering torrent of lies and accusations well larded with Scripture verses. The *Uproma* leaders were smugly confident that soon they would be in, and the missionaries out. (A sister mission in Upper Congo was opposed by a similar group with identical tactics. The mission was forced out of Congo last year.)

These three problems, the schools, a letter and *Uproma,* threatened to turn the annual conference into an occasion for quarrels and irreconcilable splits. But the storm never broke. A remarkable restraint settled

down on Kinkonzi station as missionaries and nationals met. There was a warm confidence that God dominated the conference.

The first day was given over to prayer and fasting. But very few missionaries prayed in those services —they didn't have a chance. The eagerness of the national delegates to pray left no time for them.

To hear their Congolese brethren pray was for the missionaries a deeply moving experience. Without exception they thanked God for the missionaries and for their manifested love in bringing the gospel. To a man, they grieved over what their white brethren had endured last year. Their unanimous plea to God was that their "fathers in the gospel" continue on with them in fellowship and ministry. This unanimity was possible because the trouble-fomenting pastors absented themselves from the services.

After that day of prayer, conference did not seem quite so bleak and ominous. The explosive school issue was quietly discussed. *Uproma* did not march in and take over. The Foreign Department's reply to the letter of strident demands checked, at least momentarily, the small group of embittered leaders.

This is not to say the crisis is now over. Far from it.

True, the delegates seemed resigned to the Mission's withdrawal from school work. But they had not yet felt the tremendous pressures that would come in September when schools opened again. True, *Uproma* did not make a clean sweep. But their representatives appeared almost daily for consultations with certain influential pastors. These same pastors were indeed frustrated in their blatant covetousness of Mission property and money. But they were still powerful enough to bar the missionaries from the Communion service that traditionally ends conference (see "Congo," page 13).

Although deeply grieved, the missionaries knew this action concerning the Communion service was not the ruling of the majority. Rev. Joel Kuvuna, who visited America last year, was of great encouragement to the missionaries in this difficult affair. It was he who pointed out that the great majority of delegates did not approve of the action taken.

"One bad roofing tin can let a lot of water into the house," he remarked. It was one pastor and his small group of supporters, frustrated in their greed, who refused to sit with the missionaries at the Lord's table. This decision they pushed through a separate church session.

If so few can force such a spiteful decision on so many, what future do the missionaries have in Congo? Why stay on? Because the missionaries are convinced their work is not yet done. That the national church is so pressed from within and without is ample proof that she needs all the help she can get.

But it may mean several years of difficult waiting. Rev. D. C. Kopp, the field chairman, warned that the missionaries might have to do as Elijah: sit under a palm tree for a few years, waiting God's time to move. But if, after the spiritual drought is past, multitudes will again turn to God as in Elijah's day, the waiting is a small price to pay.

And besides, the missionaries are convinced that God still has His thousands who have not bowed the knee to another. ◆ ◆ ◆

The Business of a Christian

William Carey, missionary to India, was born in 1761, and went to India in 1794. Never returning to England on furlough, he died in 1834. The following brief excerpts are from his letters and journals:

The importance of spending our time for God alone is the principal theme of the gospel. I beseech you, brethren, says Paul, by the mercies of God, that you present your bodies a living sacrifice: holy and acceptable, which is your reasonable service. To be devoted like a sacrifice to holy uses is the great business of a Christian . . . *(A letter to his father, 1793).*

His [the missionary's] faith and patience are . . . brought to severe tests. Nothing short of a constant recurrence to the promises of God's Word and a simple reliance upon the renewing agency of His Spirit, the principal subject of those promises, can sustain the mind under such circumstances—of a missionary solitary, uprooted, mortified by endless disappointments *(February 24, 1795).*

The Inescapable Decision

By MRS. A. G. KOWLES, *Viet Nam*

A Vietnamese lieutenant whose father is our landlord and a devout Buddhist lives near us. His wife is Chinese and they have a year-old son. Lt. Thong has been coming to our English class for Vietnamese and is keenly interested in the gospel. He bought not only an English New Testament but also one in Vietnamese and has been reading it daily.

Recently I was in the yard planting some vines and he approached. I asked him if he had given his heart to the Lord and he said, "Not yet." As I held the vine in my hand I said: "Your life is just like this; until the root is in the ground and gets nourishment from the earth it is dead. When you get rooted in God, only then will you begin to grow spiritually. You may be very near to the Light, but no matter how near you walk, until you receive the Light you are in a very precarious position." I knew he grasped my meaning.

We have a banyan tree in the yard and it was shedding its leaves. They are similar to oak leaves. As I was picking up some of them one by one, I was praying, "Lord, not only leaves." Then I heard Lt. Thong whistling, "I'm so happy and here's the reason why,/Jesus took my burden all away;/Now I'm singing as the days go by . . ." We had been singing this and other choruses in our English classes. I called to him and said, "Thong, this is it. You believe that in your heart and you have everlasting life. Don't you want to pray?" He said, "Yes."

Mr. Ky was in the house teaching Mr. Kowles Vietnamese. After they had finished the lesson the three of us spent some time with Thong. In response to our exhortation he said, "I will wait until I know more." We reminded him that he had said that before. Mr. Ky then opened the Bible to Second Corinthians 6:2 and read, "Now is the accepted time; behold, now is the day of salvation." Thong knelt and prayed the sinner's prayer. Later that day he said, "I am really happy." ◆ ◆ ◆

The WITNESS *is a recruiting agent for foreign missions. Why not send a subscription to a friend?*

God Became Their Refuge

Communist guerrilla activity in the mountains of Viet Nam forced these Tring believers to leave their homes and fields, but they found that in truth God was their refuge and help . . .

By HELEN EVANS

PLEASE remember to pray a lot for us. We have no refuge except just God, who is our refuge."

These words were written by the faithful pastor of a group of Christians who, not long ago, had to flee from their homes in order to escape capture by some of the rebel bands now roaming the mountains. Barely able to get a living from the steep mountain slopes, a few years ago these people had moved their village down on a fertile plain. Industriously they built a large bamboo church, surrounded by their own little bamboo thatched-roof homes. They cut down the forest to make rice fields, and for the first time in their lives they had enough food to last from one harvest to the next. Last year they even had enough rice left over to sell to the Vietnamese!

But this year, just as their bumper crop was about ready to harvest, they had to leave their homes and fields. Fleeing for their lives, they rode hastily built bamboo rafts down the river to a large coastal city. Here the government official kindly made a place for them and other Christians who had fled, over eleven hundred in all. Crowded together in a large building with only bed space for each family, these tribal Christians are still rejoicing in the goodness of the Lord.

Greatly loved by the Tring believers in his church group, Ha Kar and his faithful wife, K'Gien, have sacrificed and endured much hardship in the ten years they have been preaching the gospel. The Trings have always been "the poorest of the poor" among the Koho-speaking tribes. Not ashamed to work himself, Kar has set the example of planting large rice fields in order to have enough food to last the entire year. Bit by bit the people followed his example and the Lord prospered them.

Last fall the rebels began coming to the villages at night and often captured some of the people, taking them back into the mountains in the hope that they could convince them to join their forces. As the enemy came closer and closer, the Christians prayed more earnestly that God would protect them and help them to be true to Him. One night the word came that Kar's village was to be "visited." Calling all the believers into the church, Kar led the group of three or four hundred in a prayer meeting, calling upon the Lord to help them in their hour of need. After all had gone back to their homes, Kar continued alone in prayer in his house. Suddenly he saw a great light. He called to his wife and asked if she had shone the flashlight in his face. "No," was her reply. Jubilantly Kar exclaimed, "I was sure you hadn't. That light I saw came from the Lord. Now we *know* He is with us. We don't have to be afraid any more. The Lord will take care of us."

Ha Kar and his wife

JOHN L. NEWMAN

During that night the Lord did that very thing. A number of the Christians testified later that even when the enemy pointed guns at them, they had peace in their hearts and did not even tremble. After speaking threatening words to the villagers, the "visitors" moved on, not injuring or capturing anyone. They promised, however, that they would return later and drive the people up into the mountains with them. Again the Lord intervened. On the days that this threat was to be carried out, God sent an unseasonal rainstorm, flooding the rivers and inundating the bridges. It was soon after this that the Christians decided they should flee.

Today these tribesfolk are working hard to build temporary homes on the sandy beach near a river. They will be there until they can rebuild their village on the land to be given them by the government. Meanwhile, they have been a radiant testimony for the Lord to heathen tribespeople and Vietnamese alike. Kar, like most of the other tribal preachers, has been threatened several times by the enemy, and these are not just idle threats. But as he says, "We have no refuge except just God, who is our refuge. I continue to pray to God all the time. God will not abandon us. He continues to guard our lives. Please remember to pray a lot for us." ◆ ◆ ◆

Guinea

A catechist left the work several years ago, took a second wife and incurred many debts. God is dealing with him at this time. Pray that he will repent and serve the Lord again.

Mali–Upper Volta

Thomas Tesuge and Job have been covering the town of Sikasso selling Scriptures, books, etc. This colportage work is the important ministry of the hour because the written Word will enter homes and hearts that otherwise would not be open to the gospel. Pray that many will receive the Word.

Congo

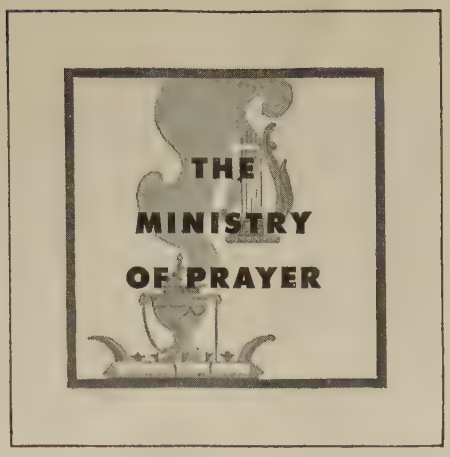
Special prayer is requested for Rev. D. C. Kopp as he assumes the chairmanship of the Mission at this crucial time. . . . Although the Mission and national church conferences adjourned on an unhappy note (8/23/61 issue, p. 7), Mr. Kopp and the other missionaries were later invited to attend the ordination service at President Tomasi Paku's church at Ndingi. Over 3,000 persons were present. Mr. Kopp was cordially received and invited to preach in the villages. Four men were ordained. Mr. Kopp preached and assisted in the Communion service. All this indicates that in spite of the strong opposition of *Uproma* many in the Congo want to continue to fellowship with the Mission and missionaries. (See also article on page 10.)

Viet Nam

A missionary writes: "The government has just moved the people from eight villages that were previously inaccessible to us. They will be settled just outside of Cheo Reo in two large villages. They were able to take out some of their animals and some rice, but all the gongs, alcohol jars and, of course, the graves were left behind. Their home villages have been burned and the remaining animals shot. We hope this breaking of all the old ties will open the way for them to receive the gospel. . . . Another Jarai recently prayed. He is an ex-soldier and has shown real zeal to know more about the Lord. He bought the Gospels right away and then wanted a hymnbook. He can pray as well as anyone now and never misses a service without good reason. We have been praying for some time that the Lord would give us a mature Christian before Kreal and his family go back to school, and we have reason to think this man may be the one."

Cambodia

Pray for the completion and effective future ministry of the first Christian bookstore–reading room, located in the side front room of the Pnom Penh church and facing the second largest boulevard of Cambodia's capital city. . . . August 3 was the opening day of the first semester of the Bible school. Of special interest is the fact that single ladies were accepted for the first time.



A Christian widow will serve as house mother and guardian. God wonderfully answered prayer in this regard (1/25/61 issue). Pray that His Spirit will be manifest every day and that all who attend the school might be led of God into full-time service. . . . Formerly there were 150 professing Christians in Battambang Province. Now there is only a handful of faithful believers, and their spiritual condition is very low. Pray for the Holy Spirit to convict hearts to see their own needs and confess their sin so that God will "hear from heaven, and will forgive their sin, and will heal their land." . . . Pray for Mr. and Mrs. Jean Clavaud as they move to Siem Reap. They will continue language study as well as oversee the district. Praise God this province is again being occupied by a missionary family.

Ecuador

Classes began at the Bible Institute and Seminary in Guayaquil on August 22. Pray that these young people may have a fervent desire to serve God and their people. Pray also that the faculty may teach under the anointing of the Holy Spirit. . . . There is a desperate need in Ecuador for both missionaries and national workers. The God-appointed way to secure them is to "pray . . . the Lord of the harvest, that he will send forth labourers into his harvest." At the present time the two mountain Indian stations are occupied by two single ladies; several other points are completely unoccupied.

Peru

The first Bible convention for the coastal area is scheduled to be held October 13-15. Pray that it may be a time of spiritual refreshing and blessing. . . . In September the second cut in the Mission subsidy to national workers takes effect. Continue to pray that God will speak to both pastors and people, making known to them their responsibility and privilege in His service. It is a hard time in many ways for the workers, and prayer is requested that all bitterness and resentment might be taken from their hearts, and that they may have spiritual victory.

Colombia

Praise God for continued improvement in the health of Mrs. F. C. Heiser (5/31/61 issue). . . . Praise Him, too, for the property that was purchased in Florencia in July. . . . Pray for the national convention to be held in November. . . . Pray for the physical and spiritual health of all the missionaries and the pastors, and especially of the new missionaries, three of whom arrived on the field in August: Mr. and Mrs. Laurence Cardoza and Miss Loraine Lewis.

Chile

The original church building in Puerto Montt was destroyed by the earthquake of 1960. The temporary building is already inadequate. Funds are now available for a new building, but guidance is needed about the site. . . . The northern district convention of the national church is to be held in the town of Purén October 17-19. Pray that the national workers will receive a greater vision for the extension of the work in that district, where opportunities abound. Pray, too, that God will bless in the evangelistic meetings.

China–Hong Kong

Late in August the fall school term opened in the roof-top schools. More than 1,000 students are enrolled in these schools with several hundred more in other church-sponsored primary schools. The new school, the fifth one, known as Truth Primary School, opened with about 200 students. God provided all needs, including qualified teachers. The workers, Mr. Joseph Tu and Miss Hope Liu, need prayer support as they lead this new school. There are several Christian families in this resettlement area, so the new church will have a good start. Pray much for the first evangelistic meetings being held in September. . . . Praise God that funds are beginning to come in for the publishing of R. A. Jaffray's *Commentary on Revelation* in commemoration of the fiftieth anniversary of the Press (4/19/61 issue). Only a small amount has been received, but it is an indication that God is beginning to move people for this vital ministry of placing an important piece of literature in the hands of the people in this strategic area of the world. . . . Pray for wisdom in promoting literature and for guidance in publishing material which will make the deepest impact upon these multitudes who are so greatly affected by Communist literature.

Indonesia

Praise God that word has been received of a reprieve of the edict banning the importing of Chinese literature and Bibles as of June, 1961. The concerted prayer support of God's children is keeping this door open. There is no assurance that the enforcement of the edict will be held off for long. This is a most urgent prayer request.

DONALD MORELAND, Editor

"I Am Only a Youth"

Years ago a young prophet made such an excuse to the Lord—an excuse God did not accept as valid. And AYFers today can be "examples of the believers" through the power of the Holy Spirit.

As the voice of the Lord came to young Jeremiah saying, "I ordained thee a prophet unto the nations" (Jer. 1:5), he replied, "Ah, Lord God! behold, I cannot speak: for I am a child."

There are many Christian youth who offer God a similar excuse. This is an issue which should be confronted squarely as you begin the fall semester at school. If you know Christ and yet are hiding behind your lack of experience, God will pursue you with the same admonition: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

God sees through our false humility when we reply, "Who me? What I say doesn't matter; I am only a youth." In God's sight age is not a requisite for spirituality. Spiritual obedience in your life will build a strong foundation and will establish your testimony for Christ.

The people in Zechariah's day were few and their efforts feeble. As they looked around, it seemed to be a "day of small things." But God reminded them that they were rebuilding the Temple and someday it would be finished (Zech. 4:8-10). You may feel infinitely small because of your inexperience and youth, but remember God wants to build upon your obedience.

When the prophet Samuel came to the house of Jesse, David, the youngest of eight sons, was so inconspicuous that his father forgot to have him come in from tending the sheep. But when David was brought in the prophet indicated that he was the chosen one of God. David was but a youth, yet God chose him to focus the eyes of men upon a great nation.

Sometimes in our youth we feel that what we have to offer is not significant. Others may feel the same way, but God does not overlook our offering. The lad's lunch of a few loaves and fishes was sufficient in the hands of the Master. Your life of obedience can be multiplied to meet the need of the hour.

Paul acknowledged that Christian youth are sometimes placed in the category of being ineffective. There are many young people who profess Christ but despise their own youth by belittling it. There are adults who limit the spiritual experience of youth. By their actions they proclaim that "young people are not mature enough to know God." But Paul wrote to young Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4: 12).

Here we see six areas in which to be an example of the believer:

In word. This refers to the words you say, which depend upon what you have in your heart. Jesus said, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). What do you hear in your high school? Much of it is dishonoring to Christ. Explicit instruction is given the Christian concerning the mouth. Some things should never come out of our mouths. The Bible warns against filthy speech and lies (Col. 3:8, 9), bitterness and wrath (Eph. 4:31, 32), and foolish talking (5:4). How great the testimony of your mouth would be if daily your prayer was "that I may open my mouth boldly, to make known the mystery of the gospel" (6:19).

In conversation. This refers to daily behavior and walk, rather than to talk. I have known many Christians whose testimony in high school was questioned because their walk was inconsistent with their talk. In several places the Scriptures refer to the pattern of our walk: "Walk circumspectly" (Eph. 5:15). "Walk in wisdom toward them that are without" (Col. 4:5).

In charity. There is little charity, or love, today. "Every man for himself" seems to be the standard. Love is the identifying mark of a Christ-like life. We are instructed to love other Christians, to love our enemies and even to love those who despise us. Is this possible? Romans 5:5 indicates that God loves through us by the power of His Holy Spirit. Measure your life in a practical way by First Corinthians 13 and practice its principles in your school.

In spirit. Your life should be more than your own energy. It should be empowered with and through the Spirit of God. Abandonment of self and willingness for the full enduement of the Holy Spirit will enliven your earth-bound life with heavenly proportions.

In faith. Faith in God and faithfulness to God can be real in the life of any teen-ager. Our expression of faith is through obedience, and in this we can be examples by being faithful in all things—in words, in schoolwork, in obeying the law, etc.

In purity. God expects us to keep our bodies, souls and minds clean. We may be surrounded by filthy actions and impure suggestions, but our body is the temple of the Holy Spirit. The warning "Keep thyself pure" is very applicable today.

"Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak." Take this as your commission this year in school. "Say not, I am a child."

THE ALLIANCE FAMILY

JAMES B. HARR, Reporter

To the Fields

Ten new missionaries left August 31 for language study in Geneva, Switzerland, before proceeding to their fields in Africa. This is the largest group of new missionaries to leave at one time in recent years. In addition, three returning Congo missionaries left for study in Switzerland.

Lin M. Ballard
Mali–Upper Volta

Rev. and Mrs. Willys K. Braun and children, Chris, Paul, and Philip, left for their fourth term of service in Congo, and *Miss Mildred E. Gresham*, a teacher in the school for missionaries' children, is returning for her second term.

The *Misses Barbara Douglas and Myrna I. Jones, R.N.*, and *Mr. Lin M. Ballard* are appointed to work in the Mali–Upper Volta Mission.

Miss Douglas, a member of the Rochester (N. Y.) Alliance church, received the B.S. degree from Nyack Missionary College and has worked at the headquarters in New York for two years. She will work in the Mission headquarters office.

Rev. and Mrs. Ronald G. Israel and family
Republic of Guinea

Rev. and Mrs. David M. Smith
Gabon

Miss Jones was graduated from Royal Alexander School of Nursing and from Canadian Bible College. She is a member of Beulah Tabernacle, Edmonton, Alta.

Mr. Ballard, son of Rev. and Mrs. Franklin M. Ballard, missionaries in Mali–Upper Volta also, is a graduate of Nyack Missionary College and a member of the West End Alliance, Williamsport, Pa. He was pastor in Warwick, R. I., for two years.

Rev. and Mrs. David M. Smith will go to Gabon. Both received the B.S. degree in Missions from Nyack Missionary College; they have ministered in Bridgeport, Conn., since 1958. Mr. Smith is a member of Pleasantville Gospel Tabernacle, Dewittville, N. Y., and Mrs. Smith is from Brown Street Alliance Church in Akron, Ohio.

Rev. and Mrs. Ronald G. Israel and children, Dawn and Steven, *Rev. and Mrs. Bernard H. Wright* and son, Eric, and *Miss Eleonore Rams, R.N.*, will work in the Republic of Guinea.

Both Mr. and Mrs. Israel are graduates of Simpson Bible College, Mr.

Mildred E. Gresham
Congo

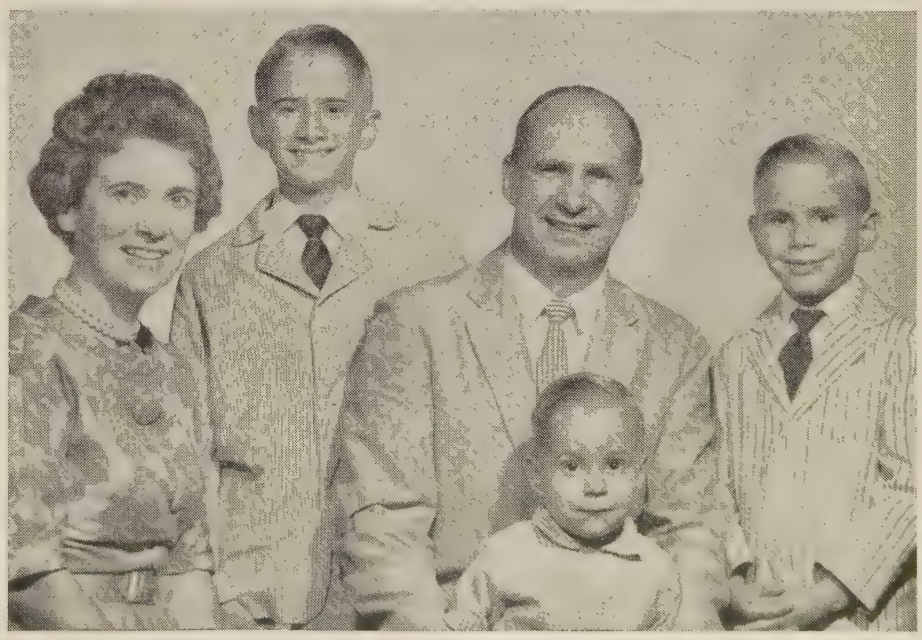
Barbara Douglas
Mali–Upper Volta

Eleonore Rams, R.N.
Republic of Guinea

Myrna I. Jones, R.N.
Mali–Upper Volta

Rev. and Mrs. Bernard H. Wright and son
Republic of Guinea

Rev. and Mrs. Willys K. Braun and sons, Congo



Israel receiving the B. S. and Th.B. degrees. They ministered in Delridge Alliance Church, Seattle, for two years and in Union Hill Community Church, Redmond, Wash., for four years. Mr. Israel is from Spokane, Wash., and Mrs. Israel from Albany, Ore.

Mr. and Mrs. Wright received the B. S. degree in Missions from Nyack Missionary College and have ministered in Uvalde, Tex., for two years. Mr. Wright is a member of the Pontiac, Mich., Alliance church. Mrs. Wright, daughter of Rev. and Mrs. J. S. Johanson, missionaries in Mali–Upper Volta, is a member of the Grace Church, Passaic, N. J.

Miss Rams, who is a native of Germany, is a member of the Rochester (N. Y.) Alliance church. She has a nursing degree from a school in England and a B. S. degree in Missions from Nyack Missionary College.

Dr. Buker an Associate Missionary

The Board of Managers has appointed Dr. Richard S. Buker as an associate missionary, and on September 5 he left for Thailand where he will provide medical supervision and the certification required by the government for our missionaries and nationals engaged in leprosy treatment programs. He will also participate in establishing indigenous churches among those afflicted with leprosy and perform corrective surgery to help rehabilitate patients for useful occupations.

For a number of years after World War II Dr. Buker served in Thailand in relationship with the American Leprosy Missions and The American Presbyterian Mission. During this time Dr. Buker was instrumental in developing a leprosy program which has produced approximately forty church groups in our fields.

Mrs. Buker will join her husband at a later date.

On Furlough

Rev. and Mrs. Peter A. Voth arrived August 29 from Thailand. They have completed four terms on the field.

On August 31 *Miss Mary E. Baker* arrived home, having completed her first term in Peru.

Rev. and Mrs. C. E. Travis arrived September 6 from Viet Nam. They have spent five terms on the field.

Miss Dorothy M. Brant arrived on September 7 after one term in Indonesia.

Marriages

On August 25, at Nyack, N. Y., Miss Louise Pippert, daughter of Rev. Leslie W. Pippert, Home Secretary, and Mrs. Pippert, and Mr. Bruce Moler were married. Mr. Moler is the son of Mr. Frederic W. Moler, pastor in Blawnox, Pa., and Mrs. Moler.

Miss Donna Kennedy, daughter of Rev. and Mrs. H. L. Kennedy, missionaries to West Africa, was married to Mr. James Albright in New Brighton, Pa., on August 26.

Dr. R. R. Brown accepts watch from Dr. Nathan Bailey at Okoboji conference

Dr. R. R. Brown Honored

On August 13, at the close of the Okoboji Lakes Bible and Missionary Conference, Dr. R. R. Brown was presented with an engraved watch as a memento of fifty-one years of devoted and effective service in the Society and the fiftieth anniversary of his ordination. Dr. Nathan Bailey, President, made the presentation. Dr. Brown was ordained at the Rocky Springs (Lancaster, Pa.) conference on August 19, 1911. The only surviving member of the ordination council, Dr. H. M. Shuman, sent greetings on this occasion.

Dr. Brown has had a most significant ministry in the Alliance, and his zeal for missions is well known. For twenty-three years (1920-43) he served as superintendent of the Western District, and in 1922 he established the Omaha Gospel Tabernacle. The Radio Chapel Service, which he started on April 8, 1923, over Station WOW in Omaha, has continued without interruption and on June 4 this year celebrated its 2,000th broadcast. Dr. Brown also founded and for forty-one years conducted the Preachers Chorus, an institution of the General Council.

Dr. Brown was elected to the Board of Managers in 1926 and served continuously until 1960, when a Council ruling concerning tenure did not permit his re-election.

The Okoboji Lakes Bible Conference, at Arnolds Park, Ia., was founded twenty-seven years ago and is interdenominational in character. This year on the closing week end the audience of about 1,800 persons represented sixteen different denominations. A warm spirit of fellowship and response to the Bible and missionary messages marked the conference. A missionary pledge of over $9,000 was received on the closing Sunday.

With the Lord

Rev. Alonzo Horn, of Reading, Pa., went to be with the Lord on July 18. He was seventy-eight years old.

Mr. Horn was formerly an Alliance evangelist, ministering mainly in Pennsylvania and Ohio. The Lord had used him in a healing ministry also. More recently, while living in Oklahoma City, Okla., he taught the men's Bible class in the Alliance church and also supplied for the pastor.

The funeral was held in Reading, with Rev. F. D. Sherman, a long-time friend of York, Pa., officiating. He spoke from James 5:17, "He prayed earnestly," citing prayer as characteristic of the life of Mr. Horn.

In addition to his wife, Esther, Mr. Horn is survived by four daughters and a son: Mrs. Russell (Ruth) Shewmaker, of Washington, D. C.; Mrs. Willard (Helen) Showers, of Reading; Mrs. Harry (Edith) Hardwick, of St. Paul, Minn.; Mrs. Donald (Doris) Miller, of Syracuse, N. Y.; and Mr. Carroll Horn, of Arlington, Va.

Mr. Joseph F. Hoerl went to be with the Lord on August 23 at Stockton, Calif. Had he lived until September 14 he would have been 103 years old. A native of Stockton, Mr. Hoerl was born three years before the Civil War began to parents who, one year earlier, had sailed around Cape Horn from New York bringing the materials for their new home with them.

He was one of the founders and charter members of the Christian and Missionary Alliance in Stockton in 1890, and through the years served as an officer, director, trustee and elder of the church, holding the office of elder-emeritus until the time of his death. In the early days of the church he put his business of contractor-builder to good use for the congregation by remodeling a house as the meeting place of the church and later, in the 1920s, building the present brick structure that still serves as the center for the Alliance ministry in Stockton.

Mr. Hoerl was the father of Mrs. A. M. Loptson, retired Alliance missionary to the Philippine Islands, and grandfather of Rev. Gordon Loptson, of Ecuador, and the late Rev. Melvin Loptson, missionary to the Arabs. His wife died in 1957 in her ninety-fourth year. Funeral services were conducted by Rev. Harvey Larson, pastor.

The New Generation

To *Mr. and Mrs. J. D. Ellenberger,* New Guinea, a daughter, Patricia Mae, on August 9.

To *Mr. and Mrs. G. J. Schultz,* a son, Michael André, on June 30, in New Guinea.

Pastoral Transfers

Rev. Raymond H. Davis, Professor, Toccoa Falls Institute, Toccoa Falls, Ga.

Rev. Cassius Armitage, Mercer St., Butler, Pa.

Rev. George B. Morgan, Retiral.

Rev. J. K. Armstrong, Endicott, N. Y.

Rev. Clifford H. Erickson, Director of Campus Development, Nyack Missionary College, Nyack, N. Y.

(Continued on page 19)

Sunday

2 PETER 1:1-13 (verse 8).

Botanists tell us that when a flower gives too much attention to the blossom and develops into a double flower, which is the most beautiful form of the bloom, it becomes barren and fruitless. Nature puts its ban upon self-life even in a flower. It must die and pass away if it would bear fruit. Your beautiful double petunia is no good; that humble, single-petaled blossom has in it the life of another generation.—A. B. SIMPSON.

Monday

PSALM 50:14-23 (verse 23a).

One should cultivate the habit of praising the Lord at all times, and under all circumstances. When thanksgiving is not spontaneous it is our privilege to "offer the sacrifice of praise." . . . One asked the writer recently, "Can I praise the Lord when I do not feel like it?" The answer was, "Certainly, do it because the Lord has commanded it," for "whoso offereth praise glorifieth me."—FREDERICK H. SENFT.

Tuesday

1 CORINTHIANS 15:1-11 (verse 10b).

Allow God to take His place in your heart and life. Luther often said to his people when they came to him about difficulties, "Do let God be God." Let God be all in all, every day in your life, from morning to evening. No more say, "I and God"; let it be "God and I." God first, and I second; God to lead, and I to follow; God to work all in me, and I to work out only what God works; God to rule, and I to obey.—ANDREW MURRAY.

Wednesday

JOHN 12:23-50 (verse 50a).

Dear Master, in whose life I see
All that I would, but fail to be,
Let Thy clear light forever shine
To shame and guide this life of mine.

Though what I dream and what I do
In my weak days are always two,
Help me, oppressed by things undone,
O Thou, whose dreams and deeds are one.
—JOHN HUNTER, 1747–1837.

Thursday

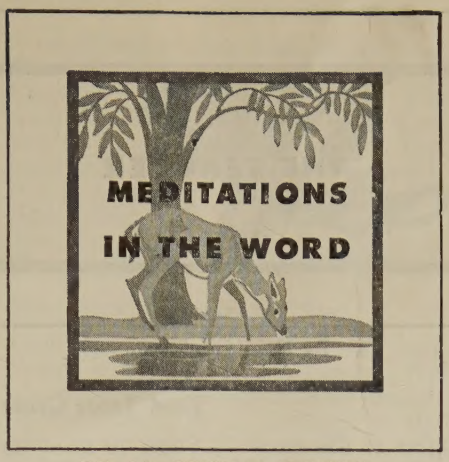
LUKE 10:30-42 (verse 39).

When Mary sat at Jesus' feet she heard His word. Our Lord says of all His disciples, "My sheep hear my voice." It is only as people really hear the voice of the Lord Jesus speaking to their own hearts that faith springs up within them, being manifested in actions which are consciously accomplished in the will of God. And it is only as Christian people really submit in all things to the known will of God that they can live in fellowship and communion with Him!—HARRIETTE S. BAINBRIDGE.

Friday

GENESIS 19:15-23 (verse 20).

Lot's near destruction in the large but wicked city of Sodom had taught him a lesson. He was done with sizable locations even though they might afford occasion for gratified ambition and room for *spreading* oneself! His political prestige and possible accumulation of wealth appeared at face value now that he had to flee both. Sometimes God has to allow some terrible disaster to overtake a child of His in order to convince him of the vanity of personal inflation and the wisdom of satisfaction with less material wealth.—PAMEII.



Edited by EDITH M. BEYERLE

Saturday

1 JOHN 2:18-29 (verse 25).

This promise of eternal life is the door opening out from the gloom of this world into the ever blooming paradise of God. . . . What is life? Life in God is life. A vital, conscious union of the soul with God through Christ; so that the individual is transferred to God; his body, his soul, his understanding, his affections, his desires, his purposes, all under the direction of God; not in such a way as to diminish in the least his individuality, but to enhance it, refine it, perfect it: this is life. —GEORGE BOWEN.

Sunday

2 THESSALONIANS 3:1-13 (verse 1).

There is no missionary force more prevailing than prayer. The great art of prayer in all the fullness of its power has been learned only by a few. God has His priests and priestesses who stand with holy hands at the footstool of the throne, sharing the intercession of the great High Priest, and some day it will be found that these are the greatest missionaries of all.—A. B. SIMPSON.

Monday

1 CORINTHIANS 12:12-25 (verse 18).

A great many bits of glass make up the mosaic pattern. There is no reason for the red bit to pride itself on its fiery glow, or the gray bit to boast of its silvery coolness. They are all parts of the pattern, and as long as they keep their right places they complete the artist's design. Thus, if we think of how "one soweth, and another reapeth," we may be content to receive half-done works from our fathers, and to hand on unfinished tasks to them that come after us.—ALEXANDER MACLAREN.

Tuesday

HABAKKUK 3:1-13 (verse 2).

Among God's people everywhere, let there be great searchings of heart as to whether they are willing to deny themselves, and give the time and strength that the Lord requires to praying through for revival. . . . Of all who speak or think of or long for revival, let us not once hold back in this great work of honest, definite, continual, unceasing pleading: Revive Thy work, O Lord! Wilt Thou not revive us again?—ANDREW MURRAY.

Wednesday

PSALM 42 (verse 1).

Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows:
I see from far Thy beauteous light,
Inly I sigh for Thy repose:
My heart is pained, nor can it be
At rest, till it finds rest in Thee.
—GERHARD TERSTEEGEN.

Thursday

PHILIPPIANS 1:14-26 (verse 23).

We are hoping soon to be amongst the multitude of shining ones before the throne. We are looking forward to and longing for the time when we shall be like our glorious Lord. . . . Then, if this be thine expectation, O my soul, live for God; live with the desire and resolve to glorify Him, from whom come all thy supplies, and of whose grace is thy election, redemption and calling; it is in that thou hast any expectation of coming glory.—CHARLES H. SPURGEON.

Friday

DEUTERONOMY 1:6-19 (verse 19a).

God does not lead or direct His children over paths of ease, comfort and luxury. Today, as of old, they must, at His behest, travel the way of the "great and terrible wilderness" if they are to reach the land of their inheritance either now, spiritually, or hereafter, literally. God, our wise Father, is much more interested in the character of His children than He is in making "softies" of them. And if they are as wise as He they will choose, too, to follow and allow Him to mold a stalwart character, even though they may not particularly care for the way it is done! —PAMEII.

Saturday

JOHN 3:22-30 (verse 30).

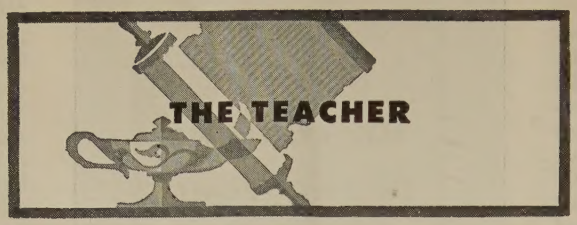
One day a friend of mine, in passing down a Glasgow street, saw a crowd at a shop door, and had the curiosity to look in. There he saw an auctioneer holding up a grand picture so that all could see it. When he got it into position, he remained behind it and said to the crowd, "Now look at this part of the picture, . . . and now at this other part," and so on, describing each detail of it. Said my friend, "The whole time I was there I never saw the speaker, but only the picture he was showing." That is the way to work for Christ.—ANDREW A. BONAR.

September 24, 1961

LESSON TEXT—
3 John

GOLDEN TEXT—
3 John 4

DEVOTIONAL READING—
1 John 3:13-24



October 1, 1961

LESSON TEXT—
Luke 2:39-52

GOLDEN TEXT—
Luke 2:40

DEVOTIONAL READING—
Deuteronomy 6:1-9

By Harold J. Sutton

Gaius, a Christian Layman

I am indebted to J. S. Corlett for the thoughts of this commentary which were published in England more than half a century ago.

Here are three typical members of the Early Church: Gaius, Diotrephes and Demetrius—men quite different, yet all members of the same religious body. They picture the church in apostolic times and it cancels the temptation to idealize the church above reality. There were then, as well as now, both the noble and ignoble, the agreeable and disagreeable. There was no fellowship without its problems, but we may be thankful if there are two to one in favor of goodness.

1. Nothing is known of *Gaius* beyond what the letter implies. He was a choice and perhaps elderly gentleman in one of the Asiatic churches. John prayed for his health (v. 2) and wished that body and circumstance would correspond to his greatness of soul. The man was given to hospitality (v. 5), a virtue among the Jews, and one for which the early Christians were celebrated. The grace in question furthers the kingdom, and we are to beware lest, losing it, our fellowships shall be the poorer. Gaius did this work cheerfully and his fame as a host had spread throughout the churches.

Such a man was a fellow worker with the truth. He set forth the preachers on their journey. The thought is that of walking a way with the departing guest. It may seem a small thing, but only a man like Gaius would think of doing it. And only an apostle would think of recording it. Gaius could not be a preacher himself, but he could encourage others. The world ever needs these "fellow helpers" of the truth. When Elisha journeyed with Elijah, "setting him forward on his journey," the wise and cautious bade him stay, but it was he who afterwards wore the prophet's mantle. These are they who win the divine approval.

2. Would that we could pass over *Diotrephes*. But, alas, he too is a factor in the fellowship. His identity is even less certain than that of Gaius. Some would have him a preacher, and others a lay official. One is at a loss to know why he acted as he did toward the last surviving apostle. But Paul, too, met such men and he gives their names. All have met them—men who must "have the preëminence" and will have it, regardless. Hazlitt writes of "disagreeable people who would keep you in hot water that they may help you out of it." One wonders about the value of such. Perhaps it lies chiefly in the fact that they do enable others to grow in grace. John condemned the man's spirit. He may have been capable of much, but his service was marred by constant thoughts of self.

3. Of the third it is said, "*Demetrius* hath good report" (v. 12). He is one of whom every truthful person speaks well. Perhaps Diotrephes would not. But the devil criticized Job. Censure by such is the highest praise. But the worthy spoke well of Demetrius. We are not told all he did; but he was loved and respected—a fine-spirited and large-hearted disciple of whom there are all too few.

Such types are found often in the same home as well as in the same assembly. Let us beware the spirit of Diotrephes. He may do and give more than either Gaius or Demetrius; but God, as well as men, judges according to the spirit. Like the two good men, all can be fellow workers with the truth, helping others forward on their way through life.

How Jesus Grew

Verse 40 sums up the first twelve years of the Saviour's sojourn among men; verses 41-51 report the Temple scene, and verse 52 gathers eighteen years in its simple statement.

I. THE FIRST PERIOD (Luke 2:40).

(1) *"And the child grew."* Here was the physical march to adulthood. The phrase indicates that He gained knowledge, as all children do, by observation, questions and instruction. (2) *"The grace of God was upon him."* This is a glance at the personality of the child. It is the winsomeness and charm of proper and well-developed boyhood.

II. THE FIRST PASSOVER (Luke 2:41-51).

(1) *Parental example.* "They went up . . . after the custom" (v. 42). See the practice of Joseph and Mary (the only difference was that the Boy—the word is not "child"—went with them). Happy are those whose parents take—not send—their children to the house of God. Now read Luke 4:16: "As his custom was, he went into the synagogue on the sabbath day." The custom of their parenthood became the custom of His manhood. Religious conversation? Family worship? Regular sanctuary attendance? Are these "customs" of your household? (2) *Rabbinical wonder.* "And all that heard him were astonished" (v. 47). Credit Mary and Joseph with this. Through His childhood years they had furnished Him with the alphabet of truth; and the Temple revelations were but the combination of spiritual verities made possible by the sacred instruction of devout parents. The implications here are wonderful. (3) *Youthful awakening.* "How is it . . . wist ye not that I must be about my Father's business?" These are the Master's first recorded words. It was the announcement of the supreme reason for His presence on this planet. The parents did not understand (v. 50). Parents less wise would have argued. But His mother pondered and treasured His sayings in her heart.

III. THE SECOND PERIOD (Luke 2:51, 52).

(1) *"He went down with them . . . to Nazareth, and was subject unto them."* There was no attempt on His part to be the Boy Wonder, and no effort on the part of the parents to capitalize on their youthful protégé. Nazareth: pinched, prosaic, provincial. Jerusalem: the feast, the Temple, sitting in the midst of the teachers, hearing and asking, His Father's business. The Boy could never be the Child again. Eighteen years is a long time, especially for One who is to be the Saviour of the world. But the perfect response of the Boy to the will of God meant for Him natural correspondence to ordinary conditions. Devotion never interferes with duty: it inspires it. (2) *"And Jesus increased."* The word means to "beat one's way." (a) "In wisdom." Problems were faced, decisions made, courses determined and paths chosen. Volitional responsibility had become actual and the mind must take on its own color and cast. (b) "In . . . stature." The physical was assuming its proper place in the scheme of unfolding personality. The body was secondary, not primary. It was a servant, not a master. (c) "In favour with God and man." There was the development of those moral ("with God") and social ("and man") qualities that marked Him as the true index of what God was and what man was intended to be. Thus Godlikeness and manliness were portrayed.

THE ALLIANCE FAMILY

(Continued from page 16)

Rev. Alex McLeod, Richmond, Calif.

Dennis Swanson, Granite Falls, Wash.

Rev. C. J. Peters, Evangelist, Western Pennsylvania District.

Lloyd D. Draper, Cobourg, Ont.

Rev. R. J. Barker, Unionville, Ont.

Rev. W. Robert Willoughby, Dean of Men, Canadian Bible College, Regina, Sask.

Rev. George Cannon, Instructor, Nyack Missionary College, Nyack, N. Y.

Rev. Raymond Jarrett, Assistant to the Superintendent, Alliance Home, Carlisle, Pa.

Rev. B. W. Lanpher, Wheeling, W. Va.

Rev. E. L. Masters, Dixon, Ill.

Rev. L. J. Mapstone, Leave of Absence.

Rev. W. L. Maurer, Meadville, Pa.

Burton D. Wilkins, Great Belt, Pa.

David Constance, Assistant Pastor, Gospel Tabernacle, Erie, Pa.

David Luck, Newburgh, N. Y.

Robert C. Lindsey, Port Crane, N. Y.

Craig Graham, Columbia, S. C.

Ray Ingalls, Assistant Pastor, Paramount, Calif.

Charles Fowler, Assistant Pastor, Glendale, Calif.

Paul Radford, Green Grove, Wisc.

Rev. J. T. Scorgie, Stoney Creek, Ont.

Lester Johnson, King Lake Valley, Nebr.

Melvin Carter, Assistant Pastor, Toccoa Falls Institute Church, Toccoa Falls, Ga.

Harold Mauch, Gas Hills, Wyo.

Rev. Harold Hosch, Green Bay, Wisc.

Rev. G. W. Cooper, Blossburg, Pa.

Rev. Bruce Stutzman, Watsontown, Pa.

Rev. J. Warren Rhodes, Frederick, Md.

Rev. Raymond Dibble, State College, Pa.

Rev. André S. Bustanoby, Arlington, Va.

Chaplain Samuel R. Graves, Jr., Fort Carson, Colo.

College President Honored

Rev. Harry T. Hardwick, president of St. Paul Bible College, was honored by Wheaton College in August. The honorary doctor of laws (LL.D.) degree was conferred on him by Wheaton's president, Dr. V. Raymond Edman, at the summer convocation, when he gave the Commencement address.

Zone Rallies Held in Canada

Mrs. Roy McIntyre, president of the Western Canadian District Women's Fellowship, reports that rallies were held this summer at Saskatoon, Sask., Brandon, Man., and Lethbridge and Vermilion, Alta. The largest one, in Saskatoon, had an attendance of two hundred and fifty women with three new prayer bands being represented. Speakers represented Africa, New Guinea, Hong Kong and Chinese work.

Bible Study Hour for Adults

A week-long evening Bible Study Hour for adults was held August 14-18 at the Cranford (N. J.) Alliance Church. The study was directed by Rev. Don J. Kenyon, of Nyack Missionary College. This program, which was very well attended, was in addition to the regular vacation Bible school, held in early summer, and Teen-Time, conducted August 7-18 in the evening.

New Work in Bradenton, Fla.

Until the main auditorium of their church is completed in December, the congregation of the new Alliance church in Bradenton, Fla., is meeting in the educational unit. They would heartily welcome visitors to Florida during the winter months, and would be glad to contact persons in the area who would be interested in the fellowship of the church.

The church is located at 57th Avenue and 18th Street West, and the pastor is Glenn E. Merrill.

Church Started at State College, Pa.

On August 17 the Eastern District began a new extension effort at State College, Pa., the location of the Penn State University which enrolls approximately 18,000 students. A home has been purchased and adjoining lots have been negotiated for option for the site of the new church building. At present services will be held in the Odd Fellows Hall. The names and addresses of interested families and students in this area will be appreciated. Please send them to Rev. Raymond Dibble, Fry Dr., State College, Pa.

Sunday School Contest Planned

On October 1 the Southeastern District of The Christian and Missionary Alliance is launching a district-wide Sunday school contest. A substantial growth is expected throughout Florida, Georgia, Alabama and Mississippi, the four states of the district.

The contest will continue through November 5. One point for every one in attendance above the average attendance for 1960 will be allowed. An additional three points will be given for each visitor that is enrolled during the six weeks. Rev. C. David Mangham is acting District Sunday School Secretary in the Southeastern District and is directing the contest.

Young People at Dickey Lake Receive Spiritual Impetus

Young people attending the Dickey Lake Bible Camp in western Montana in July received unusual spiritual blessing. Miss Agneta Hansen, of India, brought missionary messages, and Rev. Charles W. Shepson, of St. Paul Bible College, spoke twice daily.

Campers met the Lord in both the public services and privately in the dormitories. One young Catholic girl was saved in answer to the prayers of her friends.

At the close of the message on Psalm 126:5 and 6 there was an increased burden of prayer coupled with expectancy that God would bring salvation to the unsaved.

Child Evangelism Director Needed

The New Britain (Conn.) Child Evangelism Fellowship is in need of a city director who is experienced and has some Bible training. Those interested may write Mr. E. P. Martin, 140 Wooster St., New Britain, Conn., for further information.

A Reminder for Missionaries

Some months ago Rev. John Bechtel, director of the Alliance Press, Hong Kong, appealed to missionaries for testimonies of divine healing which have occurred in their work. Mr. Bechtel is compiling a book under the title "These Signs Shall Follow." The response to his previous appeal has not been as good as was expected; therefore he makes a second appeal.

Testimonies should be about 400 words in length, containing as much background as possible. Please send them to Rev. John Bechtel, P. O. Box 5105, Kowloon, Hong Kong.

There is no possible limit to our devotion to God: the moment that a shadow of reserve or hesitation slips in, it ceases to be true self-devotion. Real devotion, then, consists in perfect readiness to do and suffer all things without exception or reserve for God's sake. —Jean Nicolas Grou.

CALVIN FOR THE TWENTIETH CENTURY

(Continued from page 8)

hunting, no gambling, no licentious dancing, no usury, etc. Still, he bewails those who go beyond the limits of the Scriptures and demand in the name of chastity that the clergy refrain from marriage, which institution God has compared to Christ and His Church.

No review of such a book would be complete without some mention of the treatment of the thorny question of predestination. There is no doubt that Calvin taught the doctrine of predestination. However, there are two things to be said: (1) Predestination finds as its fulcrum the infinite mercy of God. Since there are none who really deserve to be saved, salvation is by grace and not by human merit. (2) Predestination is founded upon divine foreknowledge. Why should God overly exert Himself with those whom He knows will ultimately refuse the overtures of grace? At least this is Calvin's solution. The usual means by which sinners are converted is through the faithful proclamation of the gospel.—John F. Gates.

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The Hallelujah Children

AN angry village chief. Christians about to be banished from their homes. Prospective loss of tax revenue causing a revision in the chief's cruel measures. The joyous attitude of believers under pressure of harsh restrictions. . . . From these elements came the admiring nickname—"The Hallelujah Children." Here is the story:

> The Tagbana tribe, of the Ivory Coast, didn't fit into the territorial responsibility of any Protestant mission. To avoid overlapping, the mission societies had by comity agreement confined their respective ministries within certain boundaries. Because they were greatly understaffed, no one of them at the time could include this relatively small tribe of 75,000 people with its distinct language. But the Word of God is not confined.
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> A student from the Bouaké school, while visiting relatives in a border village, aroused the interest of a Tagbana man. A few days later this man appeared at the mission residence in Bouaké, explaining that he and some of his friends wanted to repent. A Baouli pastor and a missionary drove the forty miles with the inquirer to pray with and instruct the group. In a few weeks there were thirty-two Christians in the village, some of them Tagbana wives of Baouli men. The original convert became the leader.
>
> But the village chief, angered by nonconformity to tribal ways, refused to let the Christians have public worship. He said that, in addition to the fetish worshipers, a Moslem and a Catholic group were enough for that village. Later he demanded that the Christians recant or be evicted from their lands and exiled. No persuasion from missionaries or the government official could change his mind, but when reminded that twenty taxpayers would be assessed elsewhere, he relented. Still he enforced the ban on their worship. This lasted for three years. Not one of the Christians hesitated to accept exile rather than recant. Their triumphant spirit under persecution caused others to speak of them as "The Hallelujah Children."

These events took place in 1957. Recently in answer to prayer the ban was lifted and the group is free to build a chapel. One of the evangelical missions has appointed a young couple to learn the Tagbana language. Pray that the courage and joy of these first converts will characterize all who believe through their testimony.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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